12
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A Marriage Sermon.

A

SERMON

CALLED

A Wife miſtaken, or a Wife and no Wife: or *Leah* in ſtead of *Rachel.*

A Sermon accuſed for Railing againſt WOMEN; *for maintaining* Polygamy, *many* Wives, *for calling* Jacob *a* Hocus-Pocus.

BIBL. CANT.

A Sermon laught at more then a Play (by the Ignorant) for many ſuch miſtakes: Juſtified by the Wiſe.

Wiſdom is Juſtified of her Children.

The fourth Edition,

Newly augmented and Corrected by the Author, Thomas Grantham, *Mr. in Ars of* Peter-houſe *in* Cambridge, *ſometimes Curate of* High Barnet *neer* London; *now Profeſſor of a ſpeedy way of teaching the* Hebrew, Greek *and* Latine *tongues in the great* Old Baily, *nere the Ship.*

Invenies aliquem———

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To the Reader.

READER, this Sermon was more disfigured then Davids *Servants were by* Hanun, *when he ſhaved off the one half of their beards, and cut off their Garments in the middle even to their Buttocks.* 2 Sam. 10.4. *So ſhaved, ſo cut, ſo ridiculouſly mangled was this Sermon, that when I ſaw it, I could not tell whether I ſhould laugh or cry. Thou knoweſt the Learning, Zeal, Patience, Apologies of the Saints have been brought forth by the Hereſies, Vices, Tyrannies, Slanders*

of the Times; so comes out this Little Worke ambitiously to be a Saver, which if thy discretion in judging will strive to make, I shall be thine, or else hold thee like one of those who condemned it,

Aut id quod dicere nolo.

A Marriage Sermon.

Gen. 29. verſe 25.

And it came to paſſe that in the morning behold it was Leah. *And he ſaid unto* Laban, *What is this thou haſt done unto me? did not I ſerve with thee for* Rachel *? wherefore then haſt thou beguiled me ?*

IN the Text you may obſerve a *Conjunction* and a *Diviſion*: a *Conjunction*, here are two together that ſhould be aſunder, *Jacob* and *Leah*, *And in the morning behold it was Leah*. A *Diviſion*; here are two aſunder that ſhould be together, *Jacob* and *Rachel*: and firſt of the *Conjunction* as fitteſt for this ſeaſon, and opportuty; you have ſeen the quality of this *conjunction*, it was an ill *Conjunction*, a great deal of deceit in it, and where is there a Conjunction, a Marriage, but there is deceit in it, and leſt this deceit ſhould cauſe a ſeparation, the Church bindeth them together before God and man, for better for worſe, for richer for poorer. And unleſs this courſe were taken, how ſoon would there be a partition, their qualities being almoſt as different as heaven and hell, as the good Angels and the bad. *Nabal* and *Abigail*, *Nabal* a fool and churl, and of ſo baſe a diſpoſition, ſuch a man of *Belial*, that his own ſervants ſaid, *a man could not tell how to ſpeak*

to him: and ſhe a kinde complementall woman, ſhe fell at *Davids* feet, and offered to waſh the feet of his ſervants. *David* and *Michal*, *Michal* a ſcoffing woman, deriding *David* for dancing before the *Arke*, and he a man after Gods own heart; *So rates* with *Xantippe*, ſhe is like a *Quotidian Ague*, or at the beſt, ſhe is like *Sauls* evill ſpirit, that comes too often upon him. *Moſes* and *Zipporah*, ſhe a terrible fiery woman, *Thou art a bloody husband to me*, ſaith ſhe, and *Moſes* the meekeſt man above all the men of the earth. The learned diſtinguiſh a fourfold deceit in Marriage, the firſt is *error perſonæ*, when *Leah* is given in ſtead of *Rachel*, one party for another, as to *Jacob*, and this miſtake doth hinder and nullifie Marriage: for in Marriage there is a mutuall love and conſent one to another, but this is not where *Leah* is given in ſtead of *Rachel*, and therefore no marriage. But will ſome ſay, is it poſſible that *Jacob* (who was ſo ſubtill a man) ſhould be ſo deceived; he was noted for a *Supplanter* by his Brother *Eſau* Is he not rightly called *Jacob*, for he hath *ſupplanted* me theſe two times of my Birthright and Bleſſing. He was ſo grave, ſo arch a *Supplanter*, that he could deceive his father, although his voice betrayed him, and although his father told him, *it was the voice of Jacob*, yet he preſſed him to bleſs him in ſtead of his brother *Eſau*. We ſay that man is an excellent *Hocus-Pocus*, excellent in leger-demaine, and ſlight of hand, that can deceive one that looks upon him. But he that can deceive the Hearing, and the Feeling, he is farr more excellent: My ſight may be deceived, for I may take that which is Pictured to be lively, and *zeal*, but my *hearing*, my *feeling* cannot be ſo eaſily deceiv'd. *Thomas* would not beleeve his ſeeing, his hearing, but when he came to *feeling*, to lay his hand in our Saviours ſide, then he cryed out, *My Lord and my God*. And now I ſuppoſe you are ready to ask, how this Subtil man was deceived? The deceit

ceit was thus, *ſolent olim ſponſæ obvelata facie traduci ad thorũ mortalem pudoris cauſa*: In thoſe dayes the Brides came veiled and Masked to their Marriage beds, for modeſty ſake, and it was a ſign of modeſty to be ſilent. And thus much for the firſt *deceit*, which is *error perſonæ*, a miſtake of the *Perſon*, as this Text preſents to you. There is another *Deceit*, which is *error qualitatis*, when a man takes, as he thinkes he hath, one thrifty, honeſt, faire, and ſhe proves a painted whoriſh, liquoriſh ſlut. And this *deceit* is generall, for many Women ſhew like the *Ægyptian Temples*, very beautifull without, and built and adorned with precious ſtones, ſaith *Lucian*, but if you ſeek what god they worſhip within, you ſhall finde him to be a *Cat*, or a *Goat*: or an *Ape*, or ſome ſuch ridiculous ill favoured creature: ſo, many women, although they be faire and beautifull without, are full of many vanities, fickle, unconſtant, laſcivious affections: many a man thinks he hath a Saint, when he hath a Devill, a faire Woman, when ſhe is a painted plaiſtered faced *Jeſabel*; I will not ſpeak of thoſe painted Tombes and Sepulchres, beautifull without, but loathſom within, theſe Apples of *Sodom*, that ſeem fair to the ſight, but at the leaſt touch they fall to duſt: ſo the leaſt approaching diſcovers the corruption of theſe creatures, ſo great is their corruption it corrupts the ſweeteſt perfumes, and makes them loathſome as themſelves: but I will not rake any longer in this unſavory dunghill; There are two other *errours*, or *deceits* in *Marriage*, as *error Conditionis*, and *error fortunæ*: but I let them paſſe, for fear I ſhould run into the errour of being tedious to this Aſſembly. I come now to the *diviſion*, or *ſeparation*, there is diſcovery of an ill *Conjunction*, therefore I will caſt my meditations a little upon this appearance. or diſcovery of this *Conjunction*, *In the morning, behold it was Leah*. There is many a man ſleeps with *Leah*, and thinks it is *Rachel*, there is many a man ſo blinded in his *love* & *affection*, that he is as much

much or more mistaken in the qualities of his Wife then *Jacob* was in the person of *Leah*: Many a man thinks he hath a wife that loves him, when she cares not for him, and he may think that shee is sighing and sorrowing in his absence, when she is Revelling and Dancing. You may read *Pro.* 7.18. there's a woman speaks to a man in her Husbands absence *to take his fill of love with her*: he (may be) thinks, she is weeping in his absence, when she is tumbling in her perfumed bed, as you may read there, verse 17. *I have perfumed my bed with Myrrhe, Aloës, and Cynamom; I have decked it with coverings of Tapestry, and fine linnen of Egypt*: No question this woman embraces her *husband* when he comes home, and he discovers nothing: for the way of a whorish woman, (as *Solomon* saith) *is like the flight of a Bird in the aire, like the passage of a ship upon the sea, like a serpent creeping into a rocke*: no signe of the birds flying, of the serpents creeping, of the ships passage.

Look upon *Joseph's* Mistresse, she hath his coat to shew for honestly, *Ecce signum, Behold the coat of this Hebrew*: did *Sampson* think those hands would have clipped his lockes, that had so often embraced his body? Some rash men do maintain, that the reason why men think there are so many good women, is, because they are so blinde and ignorant themselves; if they had but the eyes of the Wise, to see with *Solomons* eyes, may be they would say, There was not one good of a thousand, and he had told them one by one. And how does *Solomon* define a good woman? just as the Philosopher does *Vacuum, ex supposito quod detur*; if there be a *Vacuum*, it is *Locus non repletus corpore*; if there be, or shall ever be such a thing in the world as a good woman then she is this and that, she is like a merchants Ship that bringeth *her food from farr*: and what of greater value? she is like to *precious jewels*, she is like to them, but there is none like to her, none of equal value with her. *Solomon* saith, *She is a*

crown

crowne to her husband, she is the glory of her husband, saith Saint *Paul*, the very skarlet she cloathes her servants in does shew her honourable, God himself calls her an helper, and such an helper she is, that man could not have been capable of that blessing, *Increase and multiply* without her, then it was *The seed of the Woman that brake the Serpents head*: she was *Deipara*, she brought forth a God, and here I will be bold to say, out of the due honour to that Sex, that there have been Women have deserved these praises of *Solomon*: What was that *Ester*? that Cherubin of the Church, under whose wings it was safe: the Papists call the Virgin *Mary*, *Regina Cœli*, Queen of heaven, and they pray to her to command our Saviour, *Mater impera Filio*, Mother command thy Son; She hath more Churches Dedicated to her than our Saviour, than all the Trinity, although she paid her fine in milk, but He in blood, (as a great Divine saith:) How happy hath this Kingdom been under a Queen, there are many eyes now living that have seen it, and not a man but knows it; I need not instance in particulars the elect Lady and her sister, to whom Saint *John* writ, *Priscilla* able to informe a learned man *Apollos* in the Scripture: these women were highly honoured by that Apostle called from Heaven, *Greet Priscilla and Aquila*, Rom. 16. 3. *Aquila and Priscilla salute you*, 1 Cor. 16. 19. *salute Priscilla and Aquila*, 2 Tim. 4. 19. *Priscilla went with him into* Syria, Act. 18. 18. and thus much for the *discovery*: How long may a man sleep before he knows with whom, or what she is he sleeps withall, before he knows whether it be *Leah* or *Rachel*. I am come now to the *division* or *separation*, and you see it is a high and great Division; *Jacob* begins to word it, to fall to termes with *Laban* (who was his Master) *What is this thou hast done unto me, did not I serve with thee for Rachel? wherefore then hast thou beguiled me?* And indeed the in-

 conveniences

conveniences were very many that befel *Jacob* by this wicked act of *Laban*: first of all he made his daughter a whore, and a whore is odious to the children of God, she was either to be burnt, or to be stoned. Then the wrong done to *Rachel*, being deceived of her expectation, was enough to make her weep her self blear-ey'd like *Leah*, then he brought an inconvenience upon *Jacob*, having more Wives then one, some say it was a sin, some hold it a great Inconvenience to have one, therefore much more to have two.

The married man is intangled, like a fish in a net; hee comes merrily in, but he is mightily perplext when he cannot get out: then this action of *Laban* was enough to set the sisters at variance, and what joy could *Jacob* have, when his wives were divided it was enough to divide his heart: then the desire of rule, and jealousies, and distrusts that one hath of the other, then the charges to maintain two, whereas *Jacob*, if he had but one, he would never have sought further: God made but one for *Adam*, and *Lamech* was the first that had two Wives, and he had no more then two, and he was of the posterity of *Cain*, and condemned by the Fathers: and from *Adam* to *Abraham*, none of the posterity of *Seth* had more then one Wife (that we read of) they two *shall be one flesh*, And how can that be, if a man have many Wives. God made onely male and female, and he took but *one rib*, and made of one rib, One Woman, not many. I will not say, it was a sinne to have many Wives, for I find it in the Law, *Deut* 21.15. *If a man have two Wives, one that he loveth, and another that he hateth*, and there the Law speaks of both their sons, as ligitimate, *Deut*. 17.17. the *Law* does forbid the King to have many Wives which may draw away his minde, and Saint *Augustine* (upon that place) saith, *permissum & Regi habere plures uxores non plurimas*, he may have more then one or two, but not many, and

and *Jehoiada* that was a moſt holy Prieſt, took two Wives for King *Joaſh*, 2 *Chron.* 24. 3. but methinks I hear ſome ſay, *Laban* is unjuſtly condemned for dealing ſo ſtrictly with *Jacob:* was it not a great kindneſs in *Laban* to take *Jacob*, *Jacob* that had coſined his Father, his Brother, and to truſt him with his Flock, and then it was a kindneſs that he gave him his daughter, & for ought I know the better of the two, the faireſt is not alwayes the beſt, Beautifull *Rachel* ſold *Jacob* for *Mandrakes*, whereas blear-ey'd *Leah* bought him, and went out to meet him, *Gen.* 30. 16. Tender eyed *Leah* will be weeping at my misfortunes, when beautifull *Rachel* will be laughing with another: *Abraham* went in danger with beautifull *Sarah*, but *Jacob* liveth ſecure with tender-eyed *Leah*, *Rachel* ſtole her fathers gods, and could ſee her Father and husband quarrel the while, when *Leah* was continually weeping, *Rachel* will be impatient if ſhe have not what ſhe deſires, *Give me children, or elſe I die*: And what is Beauty with ſuch diſquietneſs, but like a fair houſe haunted with Spirits, or a bed of Violets with a Serpent, but look upon *Leah* ſhe is more moderate, tender-eyed, ſhe will be weeping in ſtead of ſcoulding, *Rachel* will be ſubject to be wandering like *Dinah*, *Leah* is tender-eyed, and the winde will hurt her, *veniunt ſpectentur ut Ipſi*, they delight to be looked upon; what are theſe many fancies in their dreſſings, but ſo many ſignes to invite a man to Inne there if he pleaſe, whereas the Paſſenger elſe had gone on his way, what does the fowler whiſtle for, but to catch the Bird? and ſuch is the end of their enchantments. Thus you ſee the danger of beauty, there is more danger in it then in the moſt unruly elements, the fire hath no power of a *man* if he do not touch it, nor the water; but if a man look but upon Beauty, it will endanger him, and it is kept with a great deal of danger and care, as the Apples of the *Heſperides*, with a watchfull *Dra-*

gon. But will ſome ſay, why do you maintain blear-ey'd *Leah* againſt beautifull *Rachel*, *Leahs* fault was great in lying with *Jacob*. To this I anſwer, fornication was held no ſin amongſt the Gentiles, and the Church of *Rome* holds *fornicationem non vagam*, that if a man keep conſtantly to one woman, it is no ſinne: and here let no man be harſh againſt *Leah*, for ſhe is tender-eyed, and can weep teares enough to waſh away her ſin, tears enough to waſh our Saviours feet, alas be not harſh againſt her, ſhe is blear-ey'd already, and too much weeping will make her blinde; what if *Leah* have a blemiſh in the eye of her body, yet her underſtanding, the eye of her ſoul may be clear & beautifull, and if men conſider rightly, the greateſt deformity and blemiſh in a Woman is, to be blear-eyed in her underſtanding, to miſtake a mans actions, not to ſee them clearly, if her husband be ſociable, then he is given to drunkenneſs, if ſilent, then he hath no diſcourſe in him if merry, not that gravity that becomes him, if he put not himſelf upon hard adventures to raiſe his fortunes, ſhe is diſquieted, and if he doe, and be foyled, then ſhe contemns him; Give me the eye of the underſtanding, let the other eye be as clear as Chryſtal, if this be blemiſht, there is no joy. For ought I know, this *Laban*, this Idolater, ſhall riſe up againſt many Chriſtians: how uſuall is it, for many a man to make fair promiſes, to promiſe a man *Rachel*, he ſhall have this and that, and any thing his heart can deſire if he will ſerve them, but when a man hath done all he can, they will put *Leah* upon him, ſome blear-ey'd unhandſome thing, upon which, ſo ſoon as a man can but look, he ſhall finde it to be *Leah*, it's plaine enough to bee ſeen, behold it was *Leah*, it is a hard thing for a man to get a *Rachel* of his Maſter, to get any thing that hath any delight or pleaſure in it, great men will not part with their *Rachels*. And ſtill I ſay, this *Laban* had more honeſty and

goodneſs

goodneſs then many a Chriſtian, for although he had done *Jacob* a little wrong, yet he had ſo much mildneſs, and Gentleneſs, and Gentility, that he did ſuffer *Jacob* to ſpeak to him & to tell him of it, *why haſt thou beguiled me thus?* Now there are rich men, if they have done a man a diſpleaſure, will not be told of it. Nay, if a poor man truſt a rich man with money, if he be not diſpoſed to give it, or is unwilling, will be angry if the poor man ask it, and doe him all the miſchief that may be, and what is this but like Theeves that do not onely rob a man but binde a man too, and gag him that he ſhall not ſpeak, or like Rogues, that murder a man becauſe they ſhall not betray them; God ſend me to deale with *Laban*, with an Idolater, I ſhall finde a man that I dare ſpeak to, I ſhall find a mate that will give me *Leah*, that will give me ſomething, and not coſin me of all.

God complained of his vineyard, that when he had taken a great deal of pains with it, *it brought forth wilde grapes*, *Ecce Labruſcus*, *Behold wilde grapes* plain enough to be ſeen. And here, if I ſhould ſhew to the world with an *Ecce*, the *wilde grapes*, the baſeſt actions of men, I make no queſtion but men would paſs the ſame judgement that *David* did upon the rich man that took the poor mans Lambe. And here let every man be exhorted not to deceive his ſervant or his kinſman, or his friend, *Jacob* for deceiving his brother & his Father, was paid in his own Coyn, & enjoyed not the bleſſing twenty years after: *Laban* deceived him in his wife, *Laban* for deceiving *Jacob*, was deceived by *Jacob*, with the rods he laid. *Rachel* ſtole *Labans* gods for deceiving her of her husband at firſt. *Jacob* deceived his Father with Goats skins, and he himſelf was deceived with the blood of a Goat. *David* cut off the lap of *Sauls* coat, and his cloathes would not keep him warme in his old age. *Samſons* eye luſted after a Philiſtine, and *Sampſons* eye was put out. *Jero-*

boams

Ioams hand reached to the Prophet, and that hand withered. Thus you ſee how God puniſheth ſin in the ſame act, in the ſame part, in the ſame kinde. Time will not give me leave here to ſhew you how many a man ſleeps with *Leah*, with ſome ugly deformed ſin, and being blinded in ſin, and darkneſs, thinks it is *Rachel* (very beautifull) and loves it entirely, till the morning light of Gods grace ariſe, and then he ſees the deformity of his ſin, how blear-eyed it is, how ill-favoured: and now let every man conſider how we are all ſervants to God, and we ſerve him for *Rachel*, for ſome pleaſant thing we delight in, as the Apoſtles dream't of a Kingdom, if it pleaſe God to give us *Leah*, in ſtead of *Rachel*, to give us that which pleaſeth us not ſo well, let us be content with it, and ſerve him on ſtill, he will at the laſt give us *Rachel*, we ſhall be married to him in whom are all joyes, ſuch as eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive. To which God of his mercy bring us: To *God* the Father, *God* the Son, and *God* the Holy *Ghoſt* be all honour, &c.

Exceptions taken at theſe Words in a Sermon.

Malum non eſt niſi in bono, every evill is grounded upon ſome good, as in *Adultery*, there is *congreſſus viri & fœminæ naturalis*, there is that good of *generation*, increaſe of the World: In drunkenneſs ſociety, but in *Pride* there is no good, by this men and Angels fell.

They accuſe me for ſaying, *Good is joyned with evil.*

This ſame you may read in Mr. *Perkins* his *Treatiſe of Predeſtination*, *p.* 6. 15. There is not any abſolute evill, ſaith he, becauſe there is nothing ſo evil, but it hath ſome good joyned therewith: and *p.* 6. 16. If ſo be that evill were abſolutely evill, as *good* is Abſolutely good, he would in no wiſe will the

the event of evil, neither ſhould there be any evill exiſtent at all: his adverſary agrees with him: read *King* Biſhop of *London*, upon *Jonah*, *lecture* 18. *p.* 238. In ſin, two things, the act, the defect, good & bad, he hath it from the Schools, as you may read there: read the ſame Lecture, *p.* 240. In *Adultery*, the comminations of the *Adulterers* wicked, the creature good, *Anſelm. de caſu Diaboli*, Every creature of God is good; *eus & bonum convertuntur*, Adultery naught: *thou ſhalt not commit adultery. In drunkenneſs*, ſociety, that is *good*, it is not good *for man to be alone*, Drunkenneſs nought, *wo be to them that riſe up early to follow drunkenneſs. Iſa.* 5. 11. He that will be further ſatisfied, let him read *Anſelm*, *Perkins*, *Arminius*, *Twiſi*, Biſhop *King*, in the places cited,

If they had objected thus, they had ſhewed leſs ignorance.

If every *evil* have his *good*, why is *Pride* excepted?

To this I anſwer, In other ſins man turns from God either ignorantly, or out of Infirmity, or his delight and pleaſure draws him: but *Pride* turns from God, meerly out of a ſelf will, becauſe it will not be ſubject to God. And therefore ſay Divines, that when other vices fly from God, *Pride* ſtands to it, and oppoſeth God, know therefore it is expreſly ſaid, *Jam.* 4 6. *That God reſiſts the proud, ſets himſelf in battell aray againſt him*, as the Originall ſignifieth, and that which is a conſeqvent in other ſins, is the beginning and chief in *pride*: for in other ſins a man does not hate God firſt, but he loves the creature firſt inordinately, and then he hates God, his love being contrary to his deſire: but *Pride* hateth God at firſt, that is the chief, the firſt onſet. And the hating the Averſion, the turning from God, is *formalis & completiva ratio peccati*, ſay the Schools, The converſion hath it ſelf onely *materialiter in peccato*. And whereas the Act of other ſins is good, The very act of this ſin is nought, *cujus actus eſt contemptus Dei*, ſay the Schools: upon theſe reaſons I was bold to ſay there was no *good* in *Pride*, that is, no ſuch good as there is in other ſins, or no good in compariſon of the good other ſinnes have. And if I ſhould ſay abſolutely, there was no good in Pride,

theſe

words would defend mee *cujus actus est contemptus Dei.* [illegible] in his *Morals* does not number *Pride* amongst the seven [illegible] capitall sins, but makes it the Queen & Mother of all; [illegible] *Regina superbia*, then he saith, it hath a generall in[illegible] into all things; some are proud of their riches, some of [illegible]quence, some of earthly, some of heavenly gifts. If it be in [illegible] Arithmetick in his numbring of the People it is dan[illegible]. If in *Pauls* Revelations, but God gives sufficient grace; [illegible] a pestiferous deadly disease, saith he, corrupting all the bo[illegible] others call it the ruine of all Vertues. *Prosper* saith, there is [illegible] sin without it. *lib. de vita Contemplat.* And in some kinde the [illegible]ools agree to it: other sins corrupt but the contrary vertue, [illegible] corrupts all. It is that dead fly in the precious ointment of all the vertues, and makes them send forth a stinking savour, [illegible] whence comes blasphemy, the evil actions of *Satan*, oppo[illegible] to God, but from *Pride*, that will not be subject to God, [illegible] limitted within his Laws; Apostacy comes from *Pride*, [illegible] *superbia Apostatare a Deo est prima superbiæ pars*, [illegible] the Schools and the blasphemy of the Devils ascends from *Pride*, *Ps.* 7. 3. *Superbia eorum qui te oderunt ascendit semper*: there [illegible]phemy is called *Pride*. Pride is the beginning of all sin, *Ec*[illegible] 10. 14. And although it be said of Covetousness, *Tim.* 6. 10. that *it is the root of all evill*, yet it differs much from *Pride*, be[illegible] *Covetousness* is a turning to a Mutable good, by which [illegible] is nourished, and ted, but *Pride* is an aversion from God, [illegible] absolute denial of *obedience* to God; and therefore it is cal[illegible] the beginning of sin, *quia ex parte aversionis Incipit ratio mali.* [illegible] for that passage of a good fellow; If there be any good in [illegible] let us take the other Cup. [illegible] You must not [illegible] because there is pleasure or profit in a sin, both which are good; There is *Esca* and *Laqueus*, the honey and the sting, take [illegible] the other. And thus you have seen the fall of this [illegible]ment.

FINIS.